MINIMO IN MILLE,

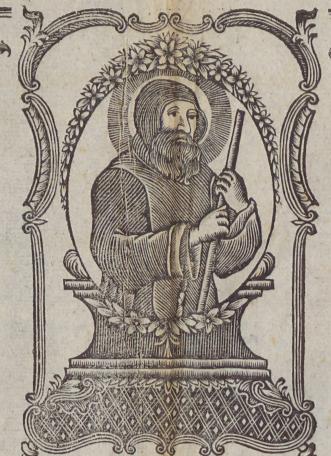
SAPIENTIORI VIRO,

OMNIUM VIRTUTUM

OPERE MIRACULORUM,

MINIMORUM DOMUS

GLORIOSISSIMO,



ET PARVULO IN GENTEM FORTISSIMAM,

CUI REVELATA SUNT ARCANA CŒLESTIA:

FONTI UBERRIMO.

ET NON PLUS ULTRA THAUMATHURGO,

PERILLUSTRI CORIPHEO:

IGITUR,

SS. P. N. FRANCISCO DE PAULA D. O. S.

FF. MICHAEL DE SILES, ILDEPHONSUS DE LUQUE, ET DIDACUS PONZE,

HUMILLIMI TANTI PATRIS LIBERI JUCUNDIORES SEQUENTES THÆSES SCHOLASTICO-DOGMATICO-POSITIVAS.

Meritó quidem, Sanctissime P. N. Francisce de Paula, laboris, mentium nostrarum parcas, toto tibi alacri spiritu donamus primitias. Nam cui excelentiori viro, néc tam sapienti scientia Crucis, néc tam præclaro prodigiorum opere, neque dono virtutum intér Sanctorum Christi militiam plenissimé circumfulso? Cui etiám ferbentiori Patri operibus Charitatis exercendis ergá nos? Tu certé fuisti ille vir in lucem deditus á Domino in honorem, illustrationemque Jesu-Christi Ecclesiæ miserrimo illo sæculo, quo Protestantium tenebræ operiebant terram, & caligo populos. Quando Mulier illa Apocalipsis circumdata purpura, & coccino, & inaurata auro, & lapide pretioso, & margaritis, habens poculum aureum in manu sua, plenum abominatione, & immunditia fornicationis ejus, populos supra ebriam satietatem, & bibere, & manducare invitabat, Lutherus nempé jejunij meritum de medio tollens erecto collo, & pingui cervice, suisque erroribus calculum addens hominis impassibilitatem ut in via salutis ambularet, & ad suam justificationem progrederetur. Sed tu, amatissime Pater, suffulcisti Ecclesiæ domum tuæ doctrinæ radiis, gratiaque roboratus, cum infirmior, tunc potens eras; in vita tua per abstinentiam á carnibus, & Moyse rigidiora jejunia, corroborasti templum. Quare Leo X. in tua Canonizationis bulla elogium de te justissimé prædicans, ait: Novissime veró diebus nostris Cælestis ille Agricola vineam suam more solito visitans, virum fortem ad hujusmodi vineæ culturam adduxit, gloriosum scilicét Confessorem B. Franciscum de Paula, qui inter cæteros Christi Athletas, suis meritis, & exemplis ipsam Sanctam Ecclesiam multiplicitér decoravit, præsentisque temporis caliginem suæ lampadis fulgore mirabilitér illustravit ::: tanquam rutile Sydus in Ecclesiæ firmamento servaretur. Et certé etiam sanctitatem Patriarcharum, Prophetarumque magnoperé competisti; obedientiam Noë, qui inventus est perfectus, justus, & in tempore iracundiæ factus est reconciliatio. Fidem Abrahæ, qui non est inventus similis illi in gloria, qui conservavit legem Excelsi. Zoelum Eliæ, qui surrexit Propheta, quasi ignis, & verbum ipsius, quasi facula ardebat. Constantiam Nehemiæ, in memoria multi temporis, qui erexit nobis muros eversos, & stare fecit portas, & seras. Nequé minus ergó in miraculorum immensa virtute radians in tantum, ut nullus in Sanctis néc ante te, néc post te surrecturus est, meminimus. Hinc nos indigni filij tui semper, semperque voce quæremus penetrali: Quis similis tui, magnificus in sanctitate, terribilis, atque laudabilis, faciens mirabilia? Nos igitur potentia tua apud Deum jactanter fidentes, largam affluentiam donare digneris, tuaque sufragia experiri non hæremus, ut á Deo N. O. M. adipiscaris tecum in gloria sociari. Amen.

DIE PRIMA MANÉ, ET VESPERÉ.

I.

infelicissimum humanus genus tot, tantisque miseriis profundé dejectum! Quis me liberabit de corpore mortis bujus? Gratia Dei per Jesum Christum. Datur in præsenti statu gratia sufficiens nitens in illustrationibus, & piis motionibus, quæ in concursu æqualis, vel majoris delectationis terrenæ, posse proximum, expeditumque præbet agendi relativé, ad illam delectationem superandam. Hæc tam justis, quam peccatoribus adsit, & ad vincendas graviores tentationes, & ad bonum, urgente præcepto operandum, malumque præcavendum. Obdurati veró, infideles, & idololatræ gratia sufficienti, saltém remota, adhuc non carent. Ideóque Domini præcepta nulli impossibilia reddi, toto animo, & mente asseveramus.

II.

Deus vult omnes, & singulos homines salvos fieri, vocans nos de tenebris in admirabile lumen suum, auxilio gratiæ efficacis, innitente præmotione morali, simúl & in phisica, tum & probabilitér in protectione Dei prohibentia removentis. Voluntas humana hac gratia cooperatur, nequé meré passivé se habet, ut inanimé quoddam; semperque in ejus supernaturalibus operibus libera remanet, ut ad quod velit porrigat dexteram, cujus libertatis essentiam in indiferentia activa consistere, firmitèr studemus.

111.

Homo ex se nihil est, quippé qui ex nihilo factus, ad nihilum tum nature, tum peccati tendat ob ejus lapsum; eramus natura filij iræ, potestati diaboli subjecti, exulesque de Cælo. Deus autem (qui dives est in misericordia) proptér nimiam charitatem suam, qua dilexit nos, & cum essemus mortui peccatis, convivificavit nos Christo: cujus gratia habitualis, seu sanctificans 2 Theologis vulgo nuncupatur, justificans hominem, & ex inimico Dei, fit ejus amicus, ex filio ancille, filius libere, hæredes quidem Dei, coheredes autem Christi. Hec igitur gratia est formalitér naturæ Dei participatio, per quem magna, & pretiosa nobis promissa donavit, ut per bec effitiamini divinæ consortes naturæ, tutó á nobis pronuntiatur.

DIE SECUNDA MANÉ.

I.

Certum est hominem innatis suis viribus veritates naturales agnoscere posse, invisibilia Dei per ea, quæ facta sunt, intellecta conspiciuntur; attamén homo absque gratia veritates supernaturales cognoscere non potest, ut pote supra connaturalem intellectus creati virtutem manserunt: non quod simus sufficientes cogitare aliquid à nobis, quasi ex nobis ipsis; sed sufficientia nostra ex Deo est, cauté procedimus.

II.

Regnavit mors ab Adam, iste de voluptatis Paradiso per suam inobedientiam ejectus, donis omnibus supernaturalibus miserrimé fuit spoliatus. Omne caput languidum, & omne cor mærens, á planta pedis usque ad verticem non est in eo sanitas. Homo ut suam justificationem acquirat, gratia absoluté ei necessaria est, & tam sanctificatio ab illo abest, adeó ut nequé initium fidei á nobis sit, nequé ad gratiam positivé dispositus, recté á nobis judicatur.

III

In statu naturæ lapsæ homo sine gratia actuali, & habituali non potest in bono diú perseverare. Et licet sanetur homo quoad mentem per gratiam sanctificantem, caro tamen perpetuó concupiscit adversús Spiritum. Præceptum sæpiús urget, necessariaque est providentia Dei singularis, sine qua Anima in peccatum multoties ruit, ne glorieris in crastinum, ignorans quid superventura pariat dies, unanimitér in hac disputatione convenimus.

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VESPERÉ.

I.

Lapsus Adami, ipsiusque naturæ per peccatum defloratio totum naturæ bonum non corruperunt, ideóque peccator, qui gratia sanctificante caret potest aliquod bonum morale, saltem naturalis ordinis, facere. Omnia infidelium opera de facto peccata non sunt, nam gentes, quæ legem non babent, ea, quæ legis sunt, naturalitér faciunt, multa bona opera motivo honesto efficientur; & sæpissimé á Deo bonis remunerantur temporalibus, asserere non dedignamur.

II.

Iste homo legem naturalem absque gratia in aliquo operari potest, at verò sine auxilio Dei supernaturali totam naturæ legem adimplere non valet. Adsunt multa tam intrinsecus, quam forinsecus obstacula, ut á bono arceatur. Quoniam circumdederunt me mala, quorum non est numerus: comprehenderunt me iniquitates meæ, & non potui, ut viderem, etiam fatemur.

III.

Justificationis principium a nobis non dubitatur sine fide autem impossibile est placere Deo; veró non in notitia clara mysteria penetranti, ut volunt Protestantes; sed in assensu fidei rebus a Deo revelatis statuimus Causa formalis justificationis, est gratia sanctificans, & permanens; efficiens autem phisica Deus; meritoria Christus; instrumentalis denique Sacramentum, libentér a nobis assignatur.

Litterarium Certamem parabitur in hoc Sanctæ Mariæ Victricis Cordubensi Cœnobio Ordinis Minimorum Sancti Francisci de Paula, auxilium præstante P. F. Francisco de Matas Soto-mayor, et Guerrero in eodem Cathedræ Theologiæ Lectore. Diebus XIV. & XVI.mensis Maij, anni Dñi. MDCCCIII.

CORDUBÆ: EX TYPOGRAPHIA REGIA D. JOANNIS GARCIA RODRIGUEZ DE LA TORRE.

ET PARVUED IN GENTEN FORTISSINAM, MINIMO IN MILLE CUI REVELLATA SUNT ARCANA CULUSTIA SAPIRNDIORI VIRO, PONTA UBERRINO, OMNIUM VIRTUTUM DT NOW PLUS ULTRA TIMUMATHURGO, OPERE MIR MCULORUM, PERILLUSTRI CORIPHEO: MINIMORUM DOMUS GUTUB GLORIOSISSIMO, ANTUNESCOUNTEDING OFFICE FE. MICHAEL DE SILES, MIDHERONS DE LUQUE, ET DIDACUS PONZE, HUMILIMI TANTI PATRIS LIEBRI HUGUNDI LIEBRI E HELTES TESTES SUNDEA TYCO-DOGITATIO POSITIVAS. Marito quidem, Encrissimo P. N. Francisco de Paula, tabonia, monto de paula, tabonia, tapo del salacii sai in contenta printita. Nam cui excelentiori viro, nec ram sapienti scientia Chucie, ner't ai prestiaro prodict en ma description inter Secretario indicato indicatorio indicator Christi Reclarka as evinosillo sa valo, quo thavesanti as advisit for a se estado de se estado en se estado de estad populos supra, emilior, anistración, & mindra de anticipa de anticipa de constitue de la const softoist l'estable danum turaldocultaire de france de la la comme de la comme rigidiora i intit, com berasti templem. On the contrata stogiam de templeme ant : 17 ceis me verb dishes patris Con lestly illi stylicha cin um ridin more solten of thee, our of forces as he was cultaryour adducts, gloriques selices Confesered B. Francisci u. de Paula, and inter colores their statements of the statement of th generalized Mass solves tangung weller of the contest of the conte competent; obedientin Moe; out inspired in the state of t All in glocks, out conservate between the first and the conservate between the conservate between the conservations and the conservate between the conservations and the conservation between the conservations and the conservation between the conservations and the conservation between the conservations and the conservations are conservations are conservations and the conservations are conservations and the conservations are conservations are conservations and the conservations are conservations and the conservations are conservations are conservations are conservations are conservations and the conservations are conserva mi coritar erprity canemari murula aria mi ogra varia deser corre in Townshowing at Alary for a broadly fragal to got to the part of preparation of the states the party to the second of the party of the second of the the filming to be a first of the land of the first of the Separation of the second secon Higher the state of the personal of the contract of the personal to be The state of the second second second second second Soft inclinate signal and a superfacility of contract the same tracking from the same addit a mode sin on a cross desired by since a property of the stoom a fabri the in concessed required to the total and the state of t In state nature lines home with gratic action, it indicall and retain in born did persuputation for severy concept approximation per appoint -appropriate property and a series of the property of the prop שניי בוליישו ביות ב באלם ובנותני בנים, טיוני ביותר המולי אלוין נול ביותר שה tion solds med, second or the second of the second of the second of the second me its encognition of the way will a my players in experience, and the more than a second of the per usukusta pariste dela , toaniamen in jand approached gan estimus. 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OF INDRENES OF CHEMINE SERVICE AND STREET OF CHEMINAL OF CH These tement of he great person design for the court of the property of the court o tion in inducesoria seriva consistere, firminen sudemasi, A Lagrary Admin igning an admin to floration to the totam cature bornin about Substitute of the state of the same of the morale, salrem naturalis obdiets, o cost O hand indeclines cost (cot), il cate non sayet, non goder, que legem un behent, et, que le respine, le montrer en ente, Hope or se wildliedt, quiped qui en stillo factus, ed sibliden time namella bedicher weige pare to efficience as present a Dec construit and tripering , was the dealer manner : must be destroy to be destroy of the contraction of t Sur-lemporations, asserte non designathur. discont subsects, explosing de Coria Irons foutem (que deuxe este de missipareand , provided attained condition in seating, and allegate was a grain obstance again The recentry combification of Citieto : to the grante bedieved in a dispersion of caus a Theologis velto nuocuigater ; Palificens ii concre the ex langue 186. The horto ferem naturalem about gratic in offene operati point, 21, nt vius amigos, ix fitto ancillo, filius states. Lierena redem des, cobreces verò vine auxilto Dii supernaturali, communicate legen avimpiere una valen. A inter ce ce ce com interiorieus, quant fudusecus distaccia, et a bono arcentur. Oxoniain theathelering me spain, pairing non est numerus : can run altimet me muse magnet, & preliese work promitte denaget , at ger to the sun divine inique ates mea, & non poset, or district, ettantiteemar. conserves natures, tuto à noisis prouduitature DIE SECUNDA MANS. THE Justificationis, principium & nolls non debliame sine file autem but selbelover placers that we or now the notice of a cysteria positioner, in valuary to Certum est hominem incid is suit viribua caricutes unturales agguscere posse, inclvilled Det per engine facto sent, ich esta onich under gut bisequinen Protest news; sedelin equinent, first of the received secretaries secretaries Cause Conabout gratia vellates supernatorates cornelected non potest, ht pote supra mais preincutionis, del grutta asterificant, or permanent; elboross out in connection in telligible the virtue of the representative of the sum of the connection of the contraction of phisica Liquer meritorie Christas; institutionalis conique Sacrameatum, 115 onregulare adiquid a nobis, quasi-ess nobis in the separation poster established 120 d noble assignation est, centé proceducus. The transfer of the second Litterarium Certamem parabitur fuche San et Maries Victibels Condubensi Cosnobio Ordinis Minimorum Sancti Francisci de Paria, adullium pressiont P. F. Princisco na Maras Soro-mayon, ar Golestan Cahedine Theologies Lectore: Diebus Ally, & Ila Inecisio Milly and Dat. MDCColly CO. C. DE FASTY OCRAPHA REGARD, JOANNIS CARCIA RODIUCO M. DE 1 A TORRE. · 100